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December 19th, 1886.

Railroad Time Card.

	WEST BOUND.				
Lv. Baltimore	*9 00am	*9 00am	*9 00pm		
Washington	10 40 "	11 40 "	10 10 "		
Pittsburgh	2 45pm	7 00pm	6 05am		
Wheeling	7 20 "	9 00 "	9 55 "		9 05am
Bellaire	8 02 "	10 33 "	9 42 "		9 50 "
Cambridge	9 30 "	12 24am	11 23 "		6 20 "
Zanesville	10 15 "	1 15 "	12 05pm		12 23pm
Newark	10 00 "	2 10 "	1 40 "		12 45am
Ar. Columbus	11 55 "	*3 10 "	2 40 "		3 10pm
Cincinnati		7 30 "	6 50 "		†8 30 "
Louisville		12 35pm	6 20am		12 35 "
St. Louis		6 40 "	7 45 "		
Mt. Vernon	11 45pm	4 27am	2 36pm		†9 04am
Mansfield	12 46am	5 58 "	4 37 "		2 25 "
Shelby Jc.	1 07 "	6 23 "	4 57 "		10 41 "
Monroeville		8 12 "	5 47 "		11 37 "
Sandusky		8 00 "	7 15 "		
Tiffin	2 12am	3 52 "	7 02 "		8 04 "
Fostoria	2 30 "	4 11 "	7 30 "		
Deshler	3 11 "	9 15 "	8 33 "		
Defiance	3 49 "	10 15 "	9 25 "		
Auburn	4 44 "	11 30 "	11 07 "		*5 20pm
Avilla		12 08pm	11 38 "		2 40
Milford Jc.		1 17 "	12 49am		3 41
Walkerton		2 24 "	2 21 "		4 46
Wellsboro	7 03 "	3 42 "	2 55 "		3 00 "
A Chicago	8 55am	5 25pm	5 40am		7 30

Sandusky Accomodation leaves Columbus 7.00 a m., Newark 8.15 a. m.

	EAST BOUND.				
Lv. Chicago	*5 15pm	9 25pm	†8 10am		*8 45pm
Wellsboro	7 56 "	11 38am	10 34 "		†0 55 "
Walkerton	7 28 "	12 07 "	11 03 "		11 22 "
Milford Jc		1 43 "	12 08pm		12 27am
Avilla		2 12 "	1 13 "		1 28 "
Auburn	9 28 "	2 56 "	1 48 "		2 37 "
Defiance	10 29 "	3 49 "	3 05 "		
Deshler	10 58 "	5 05 "	4 05 "		
Fostoria	11 39 "	5 50 "	5 20 "		
Tiffin	12 01am	6 45 "	5 48 "		
Sandusky		7 45 "	6 25 "		†2 00pm
Monroeville		8 12 "	7 25 "		2 22 "
Shelby Jc.	1 07 "	9 35 "	8 36 "		3 34 "
Mansfield	1 28 "	10 15 "	8 59 "		
Mt. Vernon	2 26 "	11 36 "	10 16 "		5 29 "
St. Louis			8 00pm	8 00am	
Louisville				2 25pm	
Cincinnati			7 45am	7 15pm	
Columbus		2 00am	11 40 "	11 05 "	†3 40pm
Newark		3 15 "	12 55pm	12 10am	6 25 "
Zanesville		3 59 "	1 58 "	12 54 "	7 15 "
Cambridge		4 43 "	3 06 "	1 40 "	6 56 "
Bellaire		6 23 "	5 05 "	3 35 "	9 02am
Wheeling		7 00 "	5 55 "	4 30 "	1 00pm
Ar. Pittsburgh		10 15 "	8 40 "	7 30 "	4 15 "
Washington		6 30 "	6 20am	6 30pm	
Baltimore		7 30 "	7 30 "	7 30 "	

*Trains run daily. †Daily except Sunday.

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Patmos Now.

Before the Christian era the name of Patmos only occurs in a few passages of ancient writers, and of its history, if it had one, nothing is known; it was when it became the place of banishment of St. John the Divine, and the scene of his apocalyptic vision, that it once for all attracted the attention of mankind. At the present day it is one of the least accessible of the Ægean islands, for, owing to its remote position and the unproductiveness of its soil, no steamers ever touch there. Long before we arrived, the monastery of St. John, which is the most conspicuous building on the island, had been in sight, crowning the summit of a high hill, like a vast sombre castle, with the white houses of the town clustered round it; behind this rose the peak of Hagios Elias, which reaches the elevation of more than 800 feet. The *scala*, or village at the landing-place, has a very peculiar aspect, for each of the small two-storied houses of which it is composed, resembles a square, flat-topped box, as white as whitewash can make it. This mode of building prevails throughout this island, and, as we afterwards found, in those that lie to the southward of it.

In shape Patmos may be roughly described as forming a crescent, the horns of which face eastward; but its outline is broken up by innumerable promontories enclosing landlocked creeks so that, when seen from above, it presents somewhat the aspect of a strange polypus. Its length from north to south is about eight miles, and its area is rugged and broken; but the most marked peculiarity is that it is almost divided in two in the middle, for in this part, within a distance of little more than half a mile from one another, are two isthmuses only a few hundred yards wide, and raising but slightly above the sea-level. On the southernmost of these the *scala* is situated, while between the two stands the steep hill on which the acropolis of the Hellenic city was built. The narrow waist thus formed serves for a boundary line to determine the domain of the monastery, for while the southern half of the island belongs to the monks, the northern part is the possession of the civil community. At the time of the foundation of the convent no women were allowed to pass this limit, but within a short time the restriction had to be abandoned. The soil of which the island is composed is everywhere volcanic and very barren, and its coasts are flanked by red and gray rocks, which ever and anon break into quaint pinnacles. The absence of running water is shown by the numerous wind-mills, and there are only three or four wells in the whole area; the want of these, however, is made up for by cisterns, and the inhabitants are never obliged to import water, as sometimes happens in Santorin. The male population are chiefly employed in the sponge fishery, which is carried on in many of the Sporades. The island is most commonly known by its mediæval name of Patino, in like manner as Astypalaea is still called Astropalaea, and Carpathos Scarpanto.—Corr. of The Academy.

Ask thy purse what thou shouldst buy.

This Concerns You.

The day is coming when this brief scene which we call life shall be slipping away from us. The time is not very far distant when somebody else will sit in your office, and another head will regulate your commercial transactions, and another person will make money out of that trade which you have been carrying on so well. You, my dear brethren, have scarcely found time to think about your soul perhaps, scarcely found time to commune with God, peradventure, scarcely found time to ask yourself whether you have got a soul. You will have to find time to lay on a sick bed, and you will have to find time to die. Think of that moment when the visions of this world shall grow thin and unsubstantial, and seem to melt away from your dying eye, Think of that moment when the busy sounds shall die upon your dulling ear, and sobbing friends beside your death-bed shall be unable to reach with their last duty that passing spirit of yours. Think of that step into the unknown. Are you ready for it? The just shall live by faith, and the just shall die in faith. Death has no terror for the man who has committed himself in the everlasting arms. He steps forward boldly into the unknown, without misgiving, and without fear. He knows that, whoever else is there, his Lord is there to meet him, and, having trusted Him in life he can trust Him in death. Having trusted Him for time, he leaves himself in His hands for eternity. O men and brethren! you do not know what you lose when you lose the life of faith.

Life should be full of earnest work,
Our hearts undashed by fortune's frown;
Let perseverance conquer fate,
And merit sieze the victors's crown.
The battle is not to the strong,
The race not always to the fleet,
And he who seeks to pluck the stars
Will loose the jewel at his feet.

—*Phœbe Cary.*

Seven Principles.

1. Never teach what you don't quite understand. 2. Never tell a child what you can make him tell you. 3. Never give a piece of information without asking for it again. 4. Never use a hard word if an easy one will convey your meaning, and never use any word at all unless you are quite sure it has a meaning to convey. 5. Never begin an address or a lesson without a clear view of its end. 6. Never give an unnecessary command, nor one which you do not mean to see obeyed. 7. Never permit any child to remain in the class, even for a minute, without something to do, and a motive for doing it. A mind unoccupied is a mind in mischief.—J. G. Fitch, Esq.

Sensitiveness.

We have heard people talk about their sensitiveness sometimes as if it was a peculiarly meritorious quality—something to be proud of, indeed—until we had longed to undeceive them; for sensitiveness they only meant that they were extremely quick to take offence, and uncommonly apt to fancy hidden meanings where none existed.

Such sensitiveness has other names not quite so flattering to its possessors, as touchiness, suspicious temper, and even self-conceit. Few people are more uncomfortable in every-day life than these sensitive ones; and too often they exhaust the patience and alienate the love of their best friends. To be explaining or smoothing over is a wearisome task, and when we must stop to measure our words and adjust our phrases continually, the constraint becomes irritating, as well as tiresome, and we feel like that Rhode Island woman who used to say to her son: "I don't know what to make of my Sammy; he is so 'sensible' I don't know what on airth to do with him"

A little good, wholesome self-restraint and homely common sense would greatly improve these "sensible" people, who seem to think the world revolves around them, and that everybody is thinking of them, or speaking of them, or intruding on them. When they learn the lesson of their own littleness, and find how small a place they occupy in the universe, they will be less self-conscience and sensitive, and much more peaceful and comfortable. —The Christian.

On Manuring Lawns.

I knew it would be so when I was talking about it last summer, yet it is discouraging when one contemplates how little influence he has. I refer now to the turning of a beatiful lawn into a barnyard. I proved, beyond a question, that a top-dressing of ashes and bone-dust, the application of which would not disfigure the lawn, was a perfect fertilizer for lawn grass; yet these same people that I was trying to educate, are giving their yards a heavy coat of the vilest smelling manure they can find.

Now I am a friend of barnyard manure, and can endure the odor of it with complacency when it is in its "proper sphere." But I don't want to sit in church or the opera beside a man who has the odor of the cow-barn about him; nor do I want to hold my nose when I step into my neighbor's beautiful house in order to keep out the smell of the barnyard, into which he has turned his velvet lawn.

The reason that people do not learn the better way is not because they are wilfully ignorant, but, in a majority of instances, because their attention has not been directed to their blunder. The newspaper in which good advise has been given has been read with another purpose than securing lawn hints; and the horticultural meeting in which the whole matter of care of lawns has been discussed, was not attended by these people, because they were laboring under the delusion that they were not interested in discussions at such conventions.

Our duty, as horticulturists, is to volunteer information to our acquaintances, and induce those the nearest to us, to accept the better method. Preach the gospel of horticultural improvement on the streets and in the households, not waiting for an opportunity to shout from a rostrum, or proclaim it from a housetop.—Popular Gardening.

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STATIONS	WESTWARD. No. 3 pm	No. 5 pm	No. 1 am	No 33 am
Marion	10 15	2 20	8 25	
Kenton	11 05	2 57	9 18	7 00
	am			
Lima	11 48	3 35	10 15	10 15
				pm
Decatur	1 00	4 42	11 46	2 25
			pm	
Huntington	1 55	5 32	12 50	6 15
				am
Huntington	2 05	5 37	1 05	4 45
Rochester	3 24	6 40	2 35	7 55
				pm
No. Judson	4 18		3 46	11 25
Crown Point	5 20		4 45	2 05
Hammond	5 55	8 48	5 30	4 30
Eglewood	6 27	9 19	5 59	5 49
Chicago	7 00	9 49	6 35	

STATIONS.	EASTWARD. No 12 pm	No 8 pm	No 1 am	No 30 am
Chicago	7 45	3 55	8 30	
Englewood	8 15	4 24	9 00	4 35
Hammond	8 48	4 54	9 30	6 30
Crown Point	9 16	5 20	10 04	7 56
Koyts	9 54		10 51	9 47
No. Judson	10 20		11 24	10 54
				pm
Rochester	11 17	7 03	12 34	2 24
	am		pm	
Huntington Ar.	12 45	8 04	2 15	7 14
				am
Huntington Lv.	12 70	8 10	2 30	5
Decatur	1 46	9 12	3 30	8
				p
Lima	3 08	10 17	5 11	1
Kenton	4 00	11 05	6 08	3
Marion Ar.	4 45	11 50	7 00	6

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WESTWARD.		
Lv Pittsburgh	5.45a m	*1 10 p m
" Newcastle	7.55 "	3 05 "
" Youngstown	8 25 "	3.40 "
Ar Ashland	12 06 p m	8.05 "
" Mansfield	12.56 "	8.41 "
EASTWARD.		
Lv Mansfield	*6.13 a m	*1.34 p m
" Ashland	6.44 "	2.17 "
" Youngstown	10.55 "	5.40 "
Ar Newcastle	11.20 "	6.10 "
" Pittsburgh	1.30 p m	8.00 "

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